

F. E. J. LLOYD AND THE OREGON ELECTION OF 1905

Lawrence N. Crumb

The Episcopal Church has had over one thousand bishops. Many have been the subject of biographies or autobiographies, and the first one hundred have been studied as a group.¹ Little has been written, however, about “the ones that got away”—priests who were elected to the episcopate but declined. In 1783, Jeremiah Leaming declined election in Connecticut, thus paving the way for Samuel Seabury to become the first bishop of that or any diocese in the United States. In 1835, Francis Lister Hawks declined election as missionary bishop for the Old Southwest, thus making Jackson Kemper, elected at the same time for the Old Northwest, the church’s first official missionary bishop.² An interesting but little-known example in the twentieth century was the election in 1947 of Robert Alexander Magill of Lynchburg, Virginia, as bishop of Los Angeles by a convention bitterly divided over churchmanship. He is listed in that diocese’s section of *The Living Church Annual* for 1948 as bishop-elect, but declined when threatened with a lawsuit. (A priest had been denied a vote because of a misunderstanding as to how long he had been in the diocese, and that was used as leverage to prevent the consecration of the low-church candidate.)³ Surely, the most interesting of all those who declined election was the Reverend F. E. J. Lloyd, elected bishop coadjutor of Oregon in 1905.

The General Convention of 1853 established the Missionary jurisdiction of the Oregon and Washington Territories, and Thomas Fielding Scott, rector of Trinity Church, Columbus, Georgia, was elected as its first bishop. Unlike William Ingraham Kip, who was elected at the same time for California and consecrated at the convention with several bishops taking part, Scott was consecrated at Christ Church, Savannah, on 8

January 1854, with only three bishops (Georgia, Alabama, and South Carolina) participating. Scott's jurisdiction consisted of what is now Oregon, Washington, Idaho, and parts of Montana and Wyoming; like Jackson Kemper in 1835, he was "the bishop of all outdoors." Unlike Kemper, however, he had but small success in recruiting clergy from the East, and no success in having his territory divided. (Idaho was separated in 1867 and joined with Montana and Utah, but it was just as Scott was leaving.)

Thomas Fielding Scott was born 12 March 1807 in Iredell County, North Carolina. Initially a Presbyterian minister, he was ordained deacon in 1843 and priest in 1844 by Bishop Stephen Elliott of Georgia. He traveled to Oregon with his wife, Evelyn, by way of the Isthmus of Panama, arriving in Portland on 22 April 1854. He must have cut an imposing figure, over six feet tall and weighing 250 pounds. Hale and hearty at forty-six, he needed his strength for the long journeys by stagecoach over rough roads; on one occasion, he was thrown out when the coach overturned.

The Civil War took its toll, both personally and financially, on the church in Oregon. One of the clergy had been supported by the diocese of South Carolina, and this aid ceased completely, while aid from the North was diminished. Moreover, the Idaho gold rush of 1861 caused a decrease in population west of the Cascades. In 1862, Scott submitted his resignation, but the House of Bishops asked him to take a leave of absence instead. In May 1867 he announced his intention to request a transfer to the East Coast, citing his wife's health. Thomas E. Jessett, the Episcopal Church's premier historian of the Pacific Northwest, describes Scott as

Deeply disappointed by the failure of the General Convention of 1865 . . . to provide him with episcopal relief, tired of the continual isolation from his episcopal colleagues now almost eight years long, worn out with the hardships of

travel, and despairing of being able to meet the demands of his office in view of the constantly expanding population in his vast jurisdiction.

In 1867, Scott journeyed to New York with the intention of resigning, feeling that he had been a complete failure. Contracting a fever on shipboard, he died on 14 July, shortly after arriving in New York, where he was buried in the newer churchyard of Trinity Church at 155th Street and Broadway.

Despite Scott's feeling of failure, there were many successes, all the more remarkable because of the difficult conditions. During his time in office, the number of communicants increased from about fifty to over two hundred; of clergy, from two to ten (eight in Oregon); of church buildings, from one unfinished to thirteen completed (nine in Oregon), two built at the bishop's expense. Three churches (Trinity and St. Stephen's, Portland; St. Paul's, Salem) had become self-supporting. Two diocesan schools, in Oswego [later merged into Lake Oswego] and Milwaukie, were opened, although they had to be closed in 1866 for financial reasons; a parish school in Astoria remained open until 1878. A diocesan paper, *The Oregon Churchman*, was begun in 1861 but ceased two years later, again for financial reasons. He left more than his vestments to his successor: he had laid a foundation upon which another would build.⁴

That builder was Benjamin Wistar Morris, rector of St. Luke's in the Germantown district of Philadelphia. He was born 30 May 1819 in Wellsboro, Pennsylvania, ordained deacon in 1846 and priest in 1847, and served other churches in that state before going to St. Luke's. He was elected bishop at the General Convention of 1868 and consecrated at his Germantown parish on 3 December. He and his wife, Hannah, arrived in Portland on 2 June 1869, having traveled across the Isthmus of Panama by a railway built since the

Scotts' journey. They were accompanied by her three sisters, the Misses Rodney, and his sister Rachel. The five women started to plan a school for girls, and St. Helen's Hall opened that fall, with Mary Rodney serving as principal until her death in 1896.⁵

The new bishop was tall like his predecessor but not so heavy. His ever-lengthening beard, unaccompanied by mustache, caused the author of an informal biography to compare him to the mountain men he traveled among. And travel he did: mostly by horseback, but also by stagecoach, river boat, and, eventually, by train. On these journeys, he carried in his coat pocket a sheaf of posters announcing that "Bishop Morris of Oregon will preach in the Town Hall tonight at early candle light." Daniel Sylvester Tuttle, later bishop of Missouri and presiding bishop, was his neighbor in the new jurisdiction of Montana, Idaho, and Utah. He said of Morris, "What a wonderful worker he is! He digs deeply: he strikes hard: he plans wisely: he builds strongly: he watches over his clergy and people as a pastor, diligently, unceasingly, lovingly." The two bishops covered for each other in the adjacent portions of each other's jurisdiction, thus establishing overlapping pastoral areas. Determined to have his church seen as a servant to the community, Bishop Morris started other schools in Cove, Oregon and Walla Walla, Washington. He also started Good Samaritan Hospital in Portland, the first Protestant hospital on the West Coast and, at one time, the fourth largest hospital in the country. His commitment to education included resuming, editing, and managing *The Oregon Churchman*; and arranging for a "depository" of church-related literature in a Portland bookstore, later extended to the parish level. Unlike Scott, he was able to attract a number of good clergy, including Reuben Nevius, Lemuel Wells, and Samuel Gauthier

French. He also brought the Sisters of St. John Baptist to run St. Helen's Hall in 1904, and two of another order to help at Good Samaritan Hospital in 1892.⁶

Although Idaho had been detached from the area served by Bishop Scott, what remained was still too large for one bishop. Morris hoped that the eastern parts of Oregon and Washington could be combined with western Idaho, but that was not done. Instead, the Washington Territory became a separate jurisdiction in 1880. Morris continued in Oregon, which became a diocese in 1889. At the diocesan convention of 1892, Bishop Morris, now seventy-three, announced his intention to resign. In response, the convention voted to elect an assistant bishop, pending the necessary consents. (At that time, the terms *coadjutor* and *suffragan* were not yet in use, and assistant bishops had the right of succession.) The convention of 1893, meeting on 10 June, elected the Reverend George Hodges, rector of Calvary Church, Pittsburgh, but he declined, citing the importance of his work in Pittsburgh and his feeling that a bishop should have complete jurisdiction. Later that year, he accepted election as dean of the Episcopal Theological School in Cambridge, Massachusetts. The position had been open since 3 May, when the previous dean, William Lawrence, was elected bishop of Massachusetts. It is tempting to assume that Hodges had already been approached about the seminary position, but there seems to be no evidence of that.⁷

For whatever reason, nothing was done to elect someone else for another twelve years. In the meantime, the once vigorous Bishop Morris became older and weaker. When the General Convention of 1901 met in San Francisco, Bishop Morris, now eighty-two, preached at the opening service. Bishop Lawrence (whose election had created the opening for Hodges in 1893) was so struck by the sight of a colleague "in feeble old age"

that he later became the driving force behind the establishment of the Church Pension Fund.⁸

Although greatly weakened, the devoted bishop continued to soldier on, confirming seventy-seven persons in the year before his death. In 1903 he traveled to La Grande, in the far northeastern corner of the diocese. A woman he confirmed at that time remembered him seventy-four years later as “a man with the smiles of Christian courage: an open heart of faith: and one who seemed to press on as best he could with the Grace that God gave him even at that advanced age.”⁹

F. E. J. LLOYD

Frederic Ebenezer John Lloyd was born in Milford Haven, South Wales, on 5 June 1859 and educated at the Dorchester Missionary (later, Theological) College near Oxford. He was ordained deacon in 1882 by the bishop of Oxford for Newfoundland, where he served the Flowers Cove Mission in the Straits of Belle Isle (1882-85), and priest in 1886 by the bishop of Quebec, where he had served Holy Trinity, Levis, since 1885. About a year after arriving in Newfoundland he married Joanna Genge, a native of the colony and six years his junior. They had four children, one of whom died young. He served several churches in Prince Edward Island between 1887 and 1893. Joanna Lloyd died in 1891, and later that year he married Ada Anna Green, a native of Quebec and nine years his junior. They had eight children, one of whom died young. In 1893 the family moved to the United States, and he was successively rector of St. Matthew's, Bloomington, Illinois (1893-94); Trinity Church, Hamilton, Ohio (1894-98); St. Mark's, Cleveland (1898-1903); and St. Peter's, Uniontown, Pennsylvania (1903-07). In 1898, while still in Hamilton, he began *Lloyd's Clerical Directory*, which went through six

editions, ending in 1913. He also published a single edition of *Lloyd's Church Musicians' Directory* in 1910, in which his own entry lists several positions as organist in various parts of Great Britain prior to his ordination. He also claimed several academic degrees, including Mus. Doc. (1895) and later Litt.D. from College of Church Musicians, and D.D. from both Intercollegiate University and Rutherford (now Brevard) College, the latter in 1901. In 1896 he became a life member and Fellow of the Guild of Church Musicians. His memoir, *Two Years in the Region of Icebergs and What I Saw There*, was published in London and New York in 1886. He also contributed to several magazines and newspapers, and composed several pieces of church music.¹⁰

In 1905, the population of Oregon stood at 464,538, of whom 129,185 lived in Portland's Multnomah County. The economy had rebounded from the depression of the 1890s, and a recent increase in agriculture left it tied with a combination of trade and transportation for first place, with logging, fishing, and mining in second place. The state boasted eight colleges and universities of the liberal arts, plus one agricultural college, four teachers' colleges, and five professional schools.¹¹

The Lewis and Clark Centennial Exposition of 1905 put Portland on the map. It attracted 1,588,000 admissions, of which 408,000 were from outside Oregon and Washington; of those, 135,000 were from east of the Mississippi. In that year, the city had over 2,500 manufacturing plants with 26,000 employees. Since 1893, Portland had been connected by rail to Seattle and San Francisco, and, by two transcontinental routes, to Chicago. A rail network, combined with its deepwater port on the Columbia River, made Portland the premier distribution center of the wholesale trade for a hinterland of 250,000 square miles.¹²

The diocese of Oregon still comprised the entire state of 95,274 square miles. Its 3,055 communicants caused it to rank sixty-fifth of the eighty domestic dioceses and missionary districts. There were twenty-nine clergy serving sixty-six parishes and missions. Church-related institutions included Good Samaritan Hospital in Portland, with 3,246 admissions in 1905; St. Helen's Hall, also in Portland, run by the Sisters of St. John the Baptist, with 171 students; and Ascension School for Girls in Cove.¹³

The city of Portland had ten congregations, with a total of 1,608 communicants. The oldest and, by far, largest parish in the diocese was Trinity, Portland, with 729 communicants, 1,500 baptized persons, and 150 Sunday School students. Its impressive stone building, now the cathedral of the diocese, was under construction when the convention of 1905 assembled in a nearby building. The Reverend Albert Alexander Morrison, Ph.D., Trinity's rector since 1899, was born in Dublin in 1862 to Scotch-Irish parents and moved to the United States in 1871. Changing from Presbyterian to Episcopalian while a student at New York's Union Theological Seminary, he transferred to the General Theological Seminary and graduated in 1886. After serving churches in Nebraska and Colorado, he went to St. Matthew's, Brooklyn, where he caught the eye of the Reverend Morgan Dix, the distinguished rector of Trinity Church, Wall Street. Dix recommended him for the Portland post and he was elected sight unseen. He would play an important role in the election of 1905 and its aftermath.¹⁴

When the diocesan convention met on 15 June 1905, Bishop Morris had just turned eighty-seven and was too feeble to preside. He had written on 29 April to the Reverend George Van Waters, president of the Standing Committee:

I am more & more persuaded of my inability to do the work this Diocese requires of a Bishop. On the last of next month, should I live that long, I shall enter my

87th year. What can be expected of one at that time of life? I am thinking of asking but \$500 a year --- for the little time that will be left me -- . . . to spend my closing days in quietness & obscurity.¹⁵

Unlike in 1893, the bishop was now explicit as to the duties of his coadjutor (the term had come into use in 1895), and “stated that he would give up his entire salary and all the work pertaining to his office except that required by canon law.”¹⁶

Van Waters, who had nominated Hodges in 1893, “proposed the name of Dr. Lloyd and read commendatory letters,” feeling it was better to have someone from the East.¹⁷ This was obviously contrary to the aspirations of Alexander A. Morrison, rector of Trinity Church, Portland, also a nominee. There were ten nominees in all, including Charles Y. Grimes, general missionary of the diocese of Olympia. Bishop Morris took the unusual step of favoring Dr. Grimes, saying, “I am acquainted with him and I know his work. He is well acquainted with us and the west. It seems to me I should have a little right to speak in this matter and I made the suggestion because I want you to have a better coadjutor than you have had a bishop.” (Cries of “impossible.”)¹⁸ Other nominees were from farther afield, although W. E. Potwine of Honolulu had previously served in Pendleton (still in the diocese of Oregon at that time). During discussion, “a certain clergyman living near Portland” stated that he had known Lloyd in Cleveland and mentioned a favorable article about him in a Cleveland paper.¹⁹ To Lloyd’s credit, he had a reputation as a mission preacher, and had contributed a lengthy article on the subject to a national church magazine earlier in the year.²⁰

Under the diocesan canons of the time, the clergy voted for a candidate and the lay delegates then confirmed or rejected. Lloyd was elected on the third ballot with fourteen votes, with Morrison receiving five and four others, one each. The laity then

confirmed the election by a vote of twenty-nine to four.²¹ One of the Portland papers went so far as to say that “the diocese feels that a good choice has been made in Dr. Lloyd. . . . He is one of the best missionaries in the United States and won much of his reputation through his successes in reviving moribund missions and parishes. He is reputed one of the most eloquent men in the Episcopal Church. . . . Portland will obtain in him an excellent man for the place, if he accepts.”²²

It would seem that the diocese was all set to begin another great chapter in its history, but this was not to be. A protest signed by five of the clergy, including Dr. Morrison and one who later withdrew his name, asked the bishops and Standing Committees of the other dioceses not to confirm the election, alleging misrepresentation as to Lloyd’s churchmanship and academic background. Dr. Van Waters, the nominator, then stated that he had described himself, not Lloyd, as a “broad Churchman” and “did not say that Dr. F. E. J. Lloyd was a graduate of Oxford University or of any other university.” A counter-protest, signed by twelve clergy and eighteen lay delegates, denied the allegations and pointed out that “at least two of the protestants had at the time of the convention full knowledge that Dr. Lloyd was not a graduate of Oxford University . . . and that of the other protestants, it is a matter of common knowledge that at least three did not vote for Dr. Lloyd on the ballot which resulted in his election, and, therefore, could not have been misled by any statements.” This “tempest in a teapot” was reported as a news item in a national church magazine, along with Lloyd’s acceptance and Morrison’s statement that he and his associates were satisfied, thus (supposedly) closing the incident. A lengthy editorial in the same issue blasted the protesters, stating that “those who are charged with legislative duties in the Church [should] make themselves

intelligent in regard to matters and men within the Church” and not claim that their votes were based on ignorance of the candidate. In a facetious bit of self-promotion, it also suggested that they should “subscribe to a Church paper, buy a Church almanac, and begin now to try to gain some intelligence concerning men who are talked about in the Church; lest, forsooth, some adventurer, discovering how easily these innocent gentlemen may be beguiled by fair words, come along and sell gold bricks to them.” It also praised him for his clerical directories, pointing out that “[i]t is a strange irony that his own election should be challenged on the ground that facts he had tried so hard to make public, were unknown.”²³

Later issues of the same magazine report Lloyd’s recall of his acceptance, and a letter sent to bishops and Standing Committees by several laymen indicating that they had evidence of more serious charges against Lloyd. In commenting on a strongly-worded letter from one of the laymen, the editor acknowledges having received the laymen’s circular after writing the editorial of which the letter complains, but felt that it “required no public discussion. Matters such as are therein treated are better relegated to the confidential, dignified consideration of the parties who are, by canon, entrusted with the duty of passing on the question of confirming or declining to confirm the election of a Bishop-elect.” The confusion engendered by all this is reflected in two letters received by Dr. Van Waters. One, dated 31 July, is from Gustaf R. Westfeldt, secretary of the Standing Committee of the diocese of Louisiana, asking if confirmation was still desired. The other, dated 6 September, is from the Reverend W. Rix Attwood, rector of All Saints, Cleveland, who wrote on behalf of “a few of the friends of Dr. Lloyd, in this part of the country, [who] feel that it is not only unsatisfactory on general principles, but grossly

unfair to him that his case should be left in its present indeterminate condition.” It offers to send a testimonial to the diocese, or publish an open letter in the church press, since “a number of unproved aspersions ought not to be allowed to stand in the path of so efficient and devoted a servant of the church as Dr. Lloyd, for many years, has shown himself to be.” On 22 September the Standing Committee granted Lloyd permission to withdraw his acceptance, “the investigation of certain charges made against him . . . having been completed.”²⁴ Once again, the venerable Bishop Morris had been denied the assistance he so desperately needed.

An unpublished history of the diocese, written thirty years later, gives a lively but possibly biased summary of the event:

But during this time a serious spirit of dissention had grown up in the Diocese. It was ostensibly over questions of churchmanship, but it really had its roots in personal ambition. It came out in its ugliest form in 1905 when there was an election for a Coadjutor. The Rev. F. E. J. Lloyd, D.D., of Uniontown, Penn., (later the doubtful “Old Catholic Bishop”) was elected. Almost immediately a group of five Priests & several laity, led by Dr. Morrison, Rector of Trinity, protested the election & asked the Standing Committee not to confirm the election. Their first protest was founded on the rather flimsy claim of misrepresentation in the speech of nomination, but later investigation brought out other facts which showed that his consecration would be very undesirable. I think that it can be said that the protest was inexcusable in its beginning, but extremely fortunate in its outcome. There was much airing of dirty linen in public over the affair, & the newspapers played it up.²⁵

Bishop Morris wisely decided not to call another election, and died in office on 8 April 1906. A subsequent convention elected the Reverend Charles Scadding, rector of Emmanuel Church, La Grange, Illinois, as the next bishop, and he was consecrated in that church on 29 September. The preacher, Bishop Charles P. Anderson of Chicago, may have had the previous Oregon election in mind when he spoke of “the somewhat silly warfare between the High Church and Low Church parties.”²⁶

Lloyd continued briefly as rector in Uniontown, but in December 1906 he resigned effective 1 February 1907 at the latest, saying he intended to move to Chicago and “carry out larger plans.” The nature of those plans became clear on 16 January 1907, when he was deposed by the bishop of Pittsburgh. He left Uniontown the same day, telling the local paper that he and his family “are to be received into the Catholic church and [he] is to begin work Sunday, 20 January, as a missionary to non-Catholics.” (Whether his conversion to Rome was the cause or the result of the deposition is not clear.) He may have done something for the Roman Catholic Church in Chicago, but there is no record of it in the archives of the archdiocese of Chicago. The family’s sojourn in the Catholic Church must have been brief, for in the summer of 1910 he was organist-choirmaster of Grace Episcopal Church in Chicago, and was superintendent of its parish house from 1911 until 1915, when it and the church burned down. (He was never rector there, or of Grace Church, Oak Park, as several sources claim. Indeed, there is no record of his ever having been restored to the priesthood in the Episcopal Church.) When Ada Lloyd died in 1912, she was buried from the Anglican cathedral in Quebec, with Lloyd and two sons signing the register. Later that year he was elected to the Illinois General Assembly, where he served one term, 1913-14.²⁷

On 20 June 1915, Lloyd was ordained priest by Joseph René Vilatte, one of the independent bishops sometimes known as *episcopi vagantes*. Vilatte had been inactive for some years but now incorporated himself and his followers as the American Catholic Church. On 29 December of the same year, Vilatte consecrated Lloyd as an assistant bishop, and a synod held in April 1920 elected Lloyd as archbishop, Vilatte having decided to retire. Meanwhile, in 1917, Lloyd married for the third time to Philena R.

Peabody, a wealthy widow four years his junior. Lloyd continued active until his retirement in 1932; he died on 11 September 1933, having consecrated nine bishops for various jurisdictions. (He declined to consecrate George Alexander McGuire, founder of the African Orthodox Church, and Vilatte, although retired, did so himself.) Mrs. Peabody-Lloyd, as she was called, survived him and lived on in Chicago until 1953.²⁸

Lloyd was many things to many people. He is remembered by a granddaughter as “a spiritual man, a many faceted, talented man and a loving, devoted husband and father” who had “supernatural” gifts including visions of past events. Another granddaughter recalled how he was able to phone Santa on Christmas to replace a broken doll. Peter Anson, a prolific writer on ecclesiastical subjects, describes him as “active, astute, and optimistic . . . able to cut a figure in society [better than his predecessor, Vilatte] . . . a man of great charm endowed with good looks [and] ample private means, thanks to his second [sic] wife.”²⁹ He was obviously a self-promoter, not above padding his résumé with dubious degrees; but unlike the charlatans who have provided the stereotype for independent bishops, Lloyd appears to have believed sincerely, if naively, that he was satisfying a demand for a church that would be both truly Catholic and truly American.

A reconciliation of Lloyd’s accomplishments and recommendations with his later career is not hard to make. The “remarkable record of good work” and personal talents for which he was justly praised are all those that reveal a strong personality—something that, if pressed too far or applied inappropriately, can easily lead to serious problems. Even his monumental clerical directories could be interpreted, in retrospect, as not so much the self-effacing labor of a “harmless drudge” (as Samuel Johnson famously defined “lexicographer”) but rather the work of a man determined to exercise some

degree of influence over the church and create for himself a distinctive place within it. It would seem that Lloyd was one more example of the paradox that a person's greatest strength may also be his greatest weakness.

Perhaps the most balanced and charitable comment on Lloyd's checkered career is the editorial that appeared in *The Living Church* at the time of his death:

The death of Dr. Frederic E. J. Lloyd recalls a rather unsavory chapter in the history of the American Church. We do not intend to enter anew into the merits of the controversy over his election as Bishop Coadjutor of Oregon in 1905, since the entire record of that unfortunate episode is best forgotten. We prefer to remember the very valuable years of service that Dr. Lloyd rendered in the preaching of missions in parishes in all parts of the country, for he was especially successful in that work. In his later years he thought very much of those days and only last spring he wrote that the old urge to preach missions had returned to him with considerable emphasis and that he was determined to give the last days of his life to finish as he began, giving to dead souls "the glorious message of the living Lord Christ, the one need of this unhappy age." Had he been able to render that service in the Church of his youth we feel that he would have been much happier and more content than in the days of his later ecclesiastical adventures. May he rest in peace and may light perpetual shine upon him.³⁰

FOOTNOTES

¹ Charles R. Henery, "The First Hundred Bishops: A Social-historical Study of the Episcopate in the Protestant Episcopal Church in the United States of America from 1783 to 1873" (Th.D. diss., General Theological Seminary, 1996). Bishops Scott and Morris of Oregon were numbers sixty and ninety, respectively.

²Hawks' jurisdiction would have been Arkansas, Louisiana, and Florida, the only southern states that did not yet have bishops. Kemper's original jurisdiction was Missouri, Iowa, Minnesota, Wisconsin, and Indiana; Illinois became a diocese that year, and Ohio and Michigan already had bishops.

³*Living Church Annual*, 1948: 246. *Los Angeles Times*, 20 November 1947, I:1, 4; 21 November, II:1; 9 December, I:2; 14 December, I:3; 19 December, I:2. I am indebted to the Rev. John G. Mills, former priest of that diocese, for my awareness of this incident.

⁴Louis L. Perkins, *Benjamin Wistar Morris, Bishop of Oregon 1868-1906: An Exploratory Biography* (Privately printed, 1977; there are many inaccurate dates), ch. 2:3-4; *Living Church Annual*, 1925:129; *Dictionary of American Biography* (New York, 1928-58), 16:501-02; Thomas E. Jessett, *Thomas Fielding Scott: Bishop of Oregon* (Portland, 1954), throughout (25 for quote).

⁵Perkins, *Benjamin Wistar Morris*, ch. 3-4; *Who Was Who in America* (Chicago, 1942-), 1:867. The sisters at the school stayed until 1944; those at the hospital stayed but a short time.

⁶Perkins, *Benjamin Wistar Morris*, ch. 3:5, 4:3, 6:2, 16:1-2, 20:1, 23:2, 24:1-2, 25:1-3. Thomas E. Jessett, "Bishop Morris and the Episcopal Church in Western Washington," *Pacific Northwest Quarterly* 39 (1948): 200-01; also quoted in Henery, "The First Hundred Bishops," 291.

⁷⁵Perkins, *Benjamin Wistar Morris*, ch. 7:2. 17:1-6. Perkins assumes that there had been contacts between Hodges and ETS, but this is pure speculation. Hodges' daughter, in her biography, states that he had considered a call to Oregon when he graduated from seminary in 1881. She mentions his election there in 1893 but says nothing of the deanship in that connection. Instead, she notes that Bp. Morris had not

indicated what the assistant bishop's jurisdiction would be, and quotes her father's letter stating that "[n]ew enterprises, recently undertaken, need me here, at least for the present." (Julia Shelley Hodges, *George Hodges: A Biography* (New York and London, 1926), 58, 91-95.) See also *Oregon Churchman*, July 1893, 5; Diocese of Oregon, *Journal of the Proceedings of the Annual Convention*, 1892: 8-9; 1893:10-13, 24-25, 65-66; 1894:10-11. (I am indebted to Richard Van Orman, historian and archivist of the Diocese of Oregon, for providing photocopies of these and other documents.)

⁸William Lawrence, *Memories of a Happy Life* (Boston and New York, 1926), 347; also quoted in Perkins, *Benjamin Wistar Morris*, ch. 17:6; Harold C. Martin, "Outlasting Marble and Brass": *The History of the Church Pension Fund* (New York, 1986), 56-60.

⁹Diocese of Oregon, *Journal of the . . . Annual Convention*, 1906:13; Perkins, ch.32:2.

¹⁰*Lloyd's Clerical Directory*, 1898, 1903, 1905; Walter Herbert Stowe, "Clerical Directories—Past and Present," *Historical Magazine of the Protestant Episcopal Church* 10 (1941): 394-95. *Lloyd's Clerical Directory* was followed by *Stowe's Clerical Directory*, 1917-53; *Clerical Directory of the [Protestant] Episcopal Church [in the United States of America]*, 1956-68; *Episcopal Clergy Directory*, 1972; *Episcopal Clerical Directory*, 1975-. See also Gary L. Wood [and others], *Independent Bishops: An International Directory* (Detroit, 1990), 242 (contains several errors); *Lloyd's Church Musicians' Directory* (Chicago, 1910; rpt., New York, 1974), 60; *Who's Who in America*, 1924-25 through 1932-1933; *Who Was Who in America*, 1:737; Henry R. T. Brandreth, *Episcopi Vagantes and the Anglican Church* (2d ed., London, 1961), 54; *Who Was Who among North American Authors, 1921-1939* (Detroit, 1976), 2:896; *Biographical Dictionary of American Cult and Sect Leaders* (New York, 1986), 162-63; Peter F. Anson, *Bishops at Large* (New York, 1965), 124-5, 253-56, 277-78. Anson implies that Lloyd moved to the United States because of problems in Newfoundland, but this overlooks his service in Quebec and Prince Edward Island in between. Information about Lloyd's family comes mainly from U. S. census data and Public Member Trees, all available through Ancestry.com. A letter from Prof. Edward Hardy of the Berkeley Divinity School to the Rev. William Spofford Sr., dated 23 March 1955, states that Lloyd "had picked up two very doubtful doctors' degrees." Brevard College, the successor to Rutherford, cannot verify his degree, but the records are incomplete (email from George Stahlberg, Brevard College Library, dated 27 September 2010). Lloyd never gave dates for his degrees from Intercollegiate University, but by the 1920s, when he first claimed them in print, it had become incorporated into his American Catholic Church and existed in London, where it seems to have done little more than hold an annual ceremony for the conferral of honorary degrees. Its chancellor, whom Lloyd had consecrated as archbishop of the British Empire, was described in a popular British magazine as "a dealer in bogus degrees" (*John Bull*, 7 March 1931, quoted in Anson, *Bishops*, 277). The College of Church Musicians is said to have been founded in England in 1890 but incorporated in Kansas in 1892. Lloyd became its president in 1897, later moving it to Chicago where it changed its name to Intercollegiate University in 1915 (Bertil Persson, "A Brief Biographical Sketch on Axel Z. Fryxell," (unpub. MS. c2001), f. 57, sent by author in email dated 18 April 2011; Anson says Intercollegiate University was "said to have been founded in the United States in 1888."). Lloyd's status in the Guild of Church Musicians was confirmed by the general secretary, John Ewington, in a document, including date, received 15 April 2011. WorldCat (online database, consulted 15 December 2010) lists Lloyd's memoir in both the 1886 edition and a reissue on microfiche in 1981. There is some difference among sources for his dates in the 1890s, but records of the parish in Bloomington, IL state that he was there for "one year and over" beginning in 1893 (telephone call to parish office, 21 December 2010).

¹¹Oregon Secretary of State, *Biennial Report, 1904-06* (Salem, 1906), 106-07; Dorothy O. Johansen and Charles M. Gates, *Empire of the Columbia: A History of the Pacific Northwest* (2d ed., New York, 1967), 369, 374; U. S. Department of the Interior, *Annual Reports for the Fiscal Year Ended June 30, 1905* (Washington, 1907), 1:383, 387, 392-94, 2:684, 723.

¹²Carl Abbott, *The Great Extravaganza: Portland and the Lewis and Clark Exposition* (Portland, 1981), 64; E. Kimbark MacColl, *The Shaping of a City: Business and Politics in Portland, Oregon, 1885-1915* (Portland, 1976), 310; Johansen and Gates, *Empire of the Columbia*, 433-36.

¹³*Living Church Annual*, 1906: 240, 312-19.

¹⁴*Living Church Annual*, 1906: 241; Diocese of Oregon, *Journal of the Eighteenth Annual Convention, 1906* (Portland, 1906), 11, 46, 61, 86; John Cabeen Beatty [grandson of A. A. Morrison], *Fragments of the Past: An Account of a Scotch-Irish Family from the Early Colonial Days to the Twentieth Century* (typescript in Oregon Historical Society, 1979), 179-85. Morrison retired from Trinity Church in 1929 and died in 1931.

¹⁵George Brown Van Waters, Papers, University of Oregon MSS., Ax 215, Box 1.

¹⁶“The Episcopal Election in Oregon,” *Living Church*, 1 July 1905, 302. I am indebted to Newland Smith, Professor Emeritus, Seabury-Western Theological Seminary, for identifying and providing copies of this and other articles.

¹⁷“The Clergy Favor Rev. F.E.J. Lloyd,” *Oregon Daily Journal* (Portland), 17 June 1905, 10. A subordinate headline reads, “Opposed by Venerable Head of Diocese, and may be rejected by laity.”

¹⁸*Ibid.*

¹⁹“Rev. F. E. J. Lloyd Bishop Coadjutor,” *Sunday Oregonian* (Portland), 18 June 1905, 10. A subordinate headline reads, “A native of Wales, the newly-elected dignitary of Episcopal Church has proved his usefulness in American field.”

²⁰Frederic E. J. Lloyd, “An Open Letter to the Bishops of the Protestant Episcopal Church,” *Living Church*, 15 April 1905, 817-18.

²¹“The Episcopal Election in Oregon”; Diocese of Oregon, *Journal of the Annual Convention*, 1905: 44. On the first ballot, there were seven votes for Lloyd, six for Morrison, five for Grimes, and two for Potwine. Only seven of the ten nominees are recorded as receiving any votes.

²²“Rev. F. E. J. Lloyd Coadjutor Bishop,” *Oregon Sunday Journal* (Portland), 18 June 1905, 17. A subordinate headline reads, “Newcomer has remarkable record of good work done for the church.”

²³*Living Church*, 15 July 1905, 365-66 (editorial), 380-81. The mention of “a church almanac” is presumably a pitch for the *Living Church Annual*, published by the magazine since 1882. Lloyd’s churchmanship could have been guessed from his entry in *Lloyd’s Clerical Directory* for 1905, the asterisk preceding his name indicating “his desire to be placed on record as opposed to the present legal title of the Church.”

²⁴*Living Church*, 22 July 1905, 396; 12 August, 506; Van Waters, Papers (as in f. 11); Diocese of Oregon, *Journal of the Annual Convention*, 1906: 35. I have not been able to locate a copy of the letter or the charges contained in it.

²⁵J. Theodore Black, “A History of the Diocese of Oregon to the Death of Bishop Scadding [1914],” 1934, Oregon Historical Society, MSS. 88, 10:6. Black, son of the Rev. Jay Claude Black, was ordained in the diocese of Oregon in 1933 but left in 1934; he later joined the Society of St. Paul and died in 1995 (email from Richard Van Orman dated 29 May 2010).

²⁶*Living Church*, 6 October 1906, 960.

²⁷Uniontown (Pa.) *Daily News Standard*, 31 December 1906, 1:1, 17 January 1907, 1:2 (photocopies furnished by Pennsylvania Room, Uniontown Public Library); Archives and Records Center, Archdiocese of Chicago, email dated 9 March 2011; *Lloyd’s Church Musicians’ Directory*, 60; Shawn Schreiner, rector of Grace Church, Oak Park, email dated 11 March 2011; excerpt from “Quebec Vital and Church Records (Drouin Collection), 1621-1967” supplied by Special Collections Division, Chicago Public Library in email dated 14 March 2011; Sandra Fritz, Illinois State Library, email dated 18 March 2011.

²⁸Brandreth, *Episcopi Vagantes*, 53-55, 62-64, 66-67 (portrait, in episcopal vestments, facing 56); Ward et al., *Independent Bishops*, 242 (saying he “was allowed to function as a priest again”); William M. Hogue, “The Episcopal Church and Archbishop Vilatte,” *Historical Magazine of the Episcopal Church* 34 (1965): 55; Gavin White, “Patriarch McGuire and the Episcopal Church,” *Historical Magazine* 38 (1969): 129-30. Brandreth states that Lloyd returned to the Episcopal Church in 1909 (*Episcopi Vagantes*, 62, f.3), presumably as layman, since there is no indication of restoration in the *Living Church Annual* for 1909-15, and he does not include himself in *Lloyd’s Clerical Directory* for 1910, 1911, and 1913. Lloyd’s third wife is listed in the Library of Congress catalog as Mrs. Philena Ricker (Maxwell) Peabody-Lloyd, author of *Serious Unconventionalities* (Boston, 1928).

²⁹Email from Lloyd’s granddaughter, Vivian Lloyd Rennie, dated 2 April 2011, and her daughter, Edwynna Rennie, dated 25 March-9 April 2011; Elaine L. Brown, “Santa and the Bishop” (unpub. art. supplied by her daughter, Linda Levy, in email dated 5 January 2012). Anson, *Bishops*, 125, 253-4.

³⁰*Living Church*, 23 September 1933, 502 (also news article, same issue, 519). I am indebted to Sarah Dana, Archives of the Episcopal Church, for these items. The editor, Clifford P. Morehouse, was the son of the editor in 1905 and may have heard from him what the charges were at that time.